

THE  
STATE of the Ch—h  
AND THE  
D—ff—nt—rs,

In respect to their  
*Present Pretensions*, and those they  
expect by means of their *Pretended Inte-*  
*rests* in the Ensuing P—rl—m—t.

WITH THE  
Ch—h of E—d b—t in Effigie:

OR, THE  
*Impolitick* CITY's Stratagem.

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A Tragedy: As it was acted at the Royal Ex-  
change in the CITY of London, Sept. 1705.

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L O N D O N,  
Printed in the Year MDCCV.

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A tragedy: As it was acted at the Royal Ex-  
change in the City of London, 1651.

1950



# THE STATE

OF THE

Ch—h and the D—ff—nt—rs, &c.

**I** Hope a long Apology may be once admitted to a short Work, to show the Reader I am sensible how great Risque I run in speaking Truth, tho I believe it the Sense of the best *English* Men, who have a real Value for their Country, their Religion and their Laws, which are now endeavouring to be overthrown, or at least made of no Effect, by a sort of Men, I cannot tell what Names to give to, they disowning any but *Moderation*; which how far is their Due, let the following Lines justify.

WHILE the true Patriots of *E—d*, Men of Honour and of the Orthodox Ch— 'tis to be hoped have other Sentiments and Principles, more likely to accomplish those good Ends aim'd at by Her Majesty, of making both Her self and People happy, which can never be effected by the Methods lately taken against the Ch— of *E—d's* M— l.

WE wou'd willingly possess our selves with a Belief that such Imp—t Libels, as daily come out against the Ch— that is, against the Establish-

ment, or Gov ——— which you please, are rather the incontrollable, and implacable *Fire balls* of a few *Incendaries*, than the Connivence, much less the *Toleration* of those that now Rule, whose Commands ought to suppress Mischiefs of so dangerous a Consequence, lest upon ev'ry little Pique they shall please to take against Ch — m — n, they shou'd run into the same Extremity, and treat them at last as ill as they have done their M — l.

THEY need not give us that infallible Proof, that Religion, so much their Pretence, is the least of their Design and Aim, since no Man on Earth can profess himself a Christian, or even a Moralist, with Notions so absolutely Heathenish and Diabolical; Actions so directly contrary to Scripture, and all the Rules that God himself has set us. And however necessary some may imagine these Aspersions may be to the present Interest, to possess the wretched Rabble and common Rascality, yet they are so far from being approved or believed by those of common Sense, or tollerable Education, that they are abhor'd, and are absolutely a Disgrace to this great Design of settling Religion: And tho' these ridiculous and inhuman Actions are only calculated for the positive Multitude, and are below the Sense even of those that translate them, yet they serve to blow a Fire that may one day be too hot for this Nation.

I know they are countenanc'd, and seemingly credited by a great many Persons whose Business is no other way to be done than by setting the Nation at odds. And no doubt, but it is found absolutely necessary, after the treating Ch — of E — d M — s with such unaccountable Contempt, that the Fame of their *Memorial* shou'd be ruin'd as well as themselves



themselves, having no other Excuse for what they have done but by loading them with Calumnies: A poor and barbarous Shift to justify their Proceedings, which, I am afraid, was not well enough consider'd, or the ensuing Consequences.

A S for the Word *Moderation* in the sense taken, it bears too great a Latitude for me to understand; but I hope, by driving away Persecution from the Church, we are not to down with the Ch——too; which is but too much the Fear of those who are hearty Well-Wishers to the Establish'd Church, Laws and Liberties.

'TIS therefore to be wish'd, that such publick and noble Spirits as our Representatives are, wou'd reflect on these Fears in the great Councils; and since Affairs go so contrary to the true Intent of the Establish'd Laws, they wou'd be pleas'd to take the Care of Religion into their Consideration; and as they are all Men of Honour and Religion, and Her Sacred Majesty Supreme Head of both, they would not suffer that to be polluted by profane Hands, nor permit a Cause of such glorious Pretences to be violated, and not serve the End for which it was advanced.

AND let those foul Aspersers make good those Scandals by any honest and justifiable Methods (but not such Men as have been convicted of notorious Crimes, and own themselves publick Rogues) and then they may be allow'd to rail, but if not, let the Ch——, like its M——l, be deliver'd to that Law, under the pretence of which, they have once condemned her already.

BUT tho all the Blows light at present on the Church, the Aim of these *Moderate* Persecutors who hate M——ls, as much as formerly they lov'd *Remonstrances*,

ces, *Petitions*, &c. is still laid at the Foundation of the Government, only 'tis not time of day yet to let us know, what they would be at: But they copy fairly after — 41, who charg'd the Ch — first thro' their Bishops by their *Grand Remonstrance*. But God forbid, that that shou'd be thought to be the Act of the House of Commons. Many are yet living, who know it was but a Party in that House, who, by the help of Tumults continually flowing out of the City, like a mighty Inundation upon *Whitehal* and *Westminster*, did, by Threats and Violence upon both Houses, animate a P — a Party in that House to be able to overcome the rest, and carry on that *Remonstrance* by Head and Shoulders. A sad Instance it is to teach us what we may expect in future times, whensoever seduc'd thro' Discontent or Envy, to affect *Popularity*, the Interest of the Ch — shall be separated from that of the Crown, upon any, tho the most specious, Pretences whatsoever.

F O R we must remember first the Ch — was assaulted in the Persons of her Bishops, then the Members of Parliament, and then the King himself: This was the Fruit then, and this wou'd be again the Issue of your little Leaders trading in the *City* against the Ch — but that there is an upright M — y to balance *Malecontents*, and observe their Motions; so that it will be a hard matter for them to blow up the Government again, by undermining it on the Ch — side, and imploying their B — ks and their C — ys, to juggle up a mutiny in the Church, in hopes to find combustible matter there to set fire to the C — t, and at length inflame a Party for their purpose the next approaching P — t, and they have as good as told us so in their late Railings against the Ch — M — l, which they hope still to see made a further Mark of their Indignation, and



and stigmatiz'd with a publick Brand of Infamy.

MORE Burdens still must be laid upon the Ch——  
M——n, they must be reproach'd with their M——  
till they stink under it, and then down with 'em for alto-  
gether: This follows of course, as we may wofully re-  
member. They wou'd do then like Workmen, to tell  
the World, the Ch—— ought to be reformed, that  
they are no more *Jure divino* than *Monarchy*, and as  
they can alter that as they please, so they may do the  
Ch—— 'Tis a great Crime indeed in some Ch——  
m——n, that they stand in the way of this *Alteration*,  
and that they maintain Kings and Queens to have any  
Divinity about them. We have had many of these  
fine Points lately publish'd and expos'd to the Multi-  
tude; *As whether Kings be made of Clouts, or no?* But  
what do those Men deserve who start such *Hares* as  
these, which they cannot run down, but they must run  
down Government too; which it's impossible to pre-  
vent, unless we hold up that Veneration that is due  
to the Head and Members of Monarchy.

BUT who wou'd not preach up the Power of the  
C——w—— to be T——r, hold the *Bag*, and by  
all the good Qualities of J——d——s, pretend as high  
Merit to it as any Man. Who can refuse a S——l, or  
any grant Office of State, but such *Gulls* of Ambition  
as B——m R——r, N——m, who cannot descend  
to court and flatter the People after the same manner  
as a T——r, who secretly laughs at all his *Opposites*,  
and when he has serv'd his own turn, will leave them  
at last to contemplate his Wisdom, and their own  
Folly.

WILL not any reasonable Man justify the Ch——in  
pleading its own Cause, which is a Part, and a conside-  
rable Part too, of the Governments, when there are  
some

some in the World, who design to handle them without all Humanity? and wou'd, had they an opportunity, by the common Ruin both of the Ch—— and Government, too late convince this Nation, that, by all means, there ought to be a joint Interest of mutual Preservation maintained betwixt them, and that the Monarchy cannot subsist without it. If this be so, as I think, it is sufficiently manifest, then 'tis high time for all Men, who have a value for our present Establishment, to take care of the Government both of Church and State.

O U R Politicks are strangely chang'd of late, for it was always held as a Maxim, the C——t and the Ch—— but now it is the C——t and the Wh——gs; strange *Metamorphosis*! It was of old, No *Bishop*, no *King*, and they were so well joyn'd together, that one being taken away, the other fell. The Government in *England* is so order'd, that they stand Props to each other. Therefore as dull a Politician as I am, if I meant to raise *Sedition*, I would not say a Word against the Q——n, or Monarchy, but down with the Ch—— and then of course, I should be able to talk with her M——y. But yet in case, I shou'd so plainly discover my Purpose to imbroil the Nation as the Wh—— have done, by failing the Ch—— last Sessions of Parliament in both Houses, and reproaching the most Orthodox and Honourable Ch——m——n in the late E——ns; I confess, I shou'd hardly believe the Government wou'd have the Patience to let me go about and Discourse, and Write, and Print, to drive on my Designs among the Q——ns Subjects both in Town and Country; it would be a wonderful Evidence of of her Lenity, and such as might melt me, or the Heart of any Man that is not in Nature a *Tyger*, or of the



the People of A—sb—y; especially if it be consider'd that the Scope of some Men is to suggest to the People, as if the Q—n and Her M—y were studying to lessen the Power both of Church and P—l—t; so that M—rs may be elected as the C—t shall direct, without incurring the Crime of Perjury. This is a strange Age we live in, that no Doctrin will take but that of pulling down an Old Government, before we are provided of a new and better Form, to be substituted in its room, when we take it away.

BUT it is much more strange, that a few *Sophisters*, who have as it were incapacitated, or turn'd out Abler and H—r Statesmen from Offices either in the C—t or St—e, shou'd gain by their T—s and Insinuations, the Ears and Belief of so many Peers, whose Eyes they have seal'd up too, that they shou'd not see their Designs thro' all their Pretences. Ch—m—n wou'd do very well to remember, when it was they were made Slaves, and by whom; and by what manner of Persons these things were done: Even by those very Men, who in their great *Remonstrance* of the State of the Kingdom 1641, declared, that they conceived *their Proceedings to be traduced by such Men as did infuse into the People that they meant to abolish the Church; or to absolve any Man of that Obedience which he owes under God to his Majesty, whom they confess to be intrusted with the Ecclesiastical Laws, as well as with the Temporal.* And yet 'tis not long after we find them voting and throwing down the whole Ch— Government, and at length that of the State too, notwithstanding all the Protestations made by them to the contrary.

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T H E R E-

T H E R E F O R E no Ch——m——n after such sad Experience, can be such Fools as not to understand what they aim at, by having seen and felt the Effect of such Humors as are now afloat again, and know what the Issue of 'em would be if they might have way; especially seeing the same P——by——n Faction are brewing afresh; and so visibly, that we need not seek Pretextes to raise Jealousies about their Doings, forasmuch as they are bare-fac'd and busie; openly acting the *Kindle-Coal* in P——r——l——nts to create a Party there for their Purpose; and because they have not yet found a H—— of C——m——ns for their Turn, have had them and their Agents every where about the City and Country, railing against *Tackers* and High-Ch—— and preaching up a Necessity of throwing such Men out of the P——r——nt; which Doctrin has spread thro' the Nation with good Counsel, to dispose the People towards the *good Old Cause* again.

T H I S is the Prologue they design for their Tragedy of b—— the Ch—— with its M——l, this determin'd to be the only necessary Preliminary, which they cou'd not effect during the sitting of the last P——r——nt; therefore when they shuffled the Cards again at the last E——n, they were resolved to get sure Cards to play the Old Game over again. Tho' we had a P——r——nt before, that had done more for the Preservation of this Ch—— and Nation, than many other of the best P——r——nts put together, ever did before. And besides, that the Journals of both Houses will shew they made many more excellent Resolves, as the only necessary Means to put the Nation into the Enjoyment of quick Remedies, for our future Safety and Prosperity. And where-  
as



as it hath fallen out, that they have yet been unable to do any thing to purpose, by reason of the Differences betwixt both Houses last Session, you are to know that the Occasions of that Discord, were but artificial Contrivances of the Party, occasion'd by their Emulations against Men, whose Abilities, Integrity and Merits, have gain'd an everlasting Esteem in the Hearts of all true *Englishmen*, who love their Religion and their Country. Those are the Men, who wou'd mingle Heaven and Earth, to create a Party to keep those Differences on foot, and therefore the Occasions of them are made much of by them, and carefully laid up, that they may be readily started when time serves.

T O make sure Work of this, they have struck in with the Old Workmen, and adopted the P—sb—r—n Party, the only Canker that frets in the Bowels of this Nation, and which gathers all other vicious Humours to it self, in hopes to aggrandise a Faction big enough and loud enough, to roar in Parliament to serve a Turn: One P—t whereof is so to order it, that the P—rl—m—t, who will apprehend a Necessity in such a factious time of sticking to that Part of the Government call'd the Ch— as the most needful Expedient to preserve the Constitution, may never go off with the Reputation of seeking the true Peace and Settlement of the Nation, by perfecting those excellent Resolutions, which to that end were laid before them last Sessions.

B Y this we may perceive, why the Party seek to destroy the Credit of the Ch— as well as of the P—rl—m—t. Whatever hath been done, still the Ch— must be in Fault, tho' it be an Act of P—rl—m—t. And such without all questi-

on, was that Act about *Corporations*. For of what Temper the *Corporations* of *England* were, may be collected from the time of the late *R——d's* short Reign, when those notorious Addresses of Recognition and Allegiance were made; which was but a few Months before *K—— Charles's* Restoration. And therefore tho' it was miraculous, it was not to be supposed so great a Miracle, as in an Instant to transform the Hearts and Spirits of such *Addressees* into a firm and lasting Frame of Fidelity to the King and Government. What then cou'd the Parliament do less for the securing of both, than put Corporation-Men under the Test of such an *Oath* and *Declaration*, as might either satisfie his Majesty that those Persons were become *New Men*, or else might upon their Refusal of that Test, give the King a just Occasion for his own and his Peoples Security and Peace, to purge them out of their Places, and put in Persons more faithful. This is nothing but what in Prudence was absolutely necessary; and the Use of it hereafter may be this to all Corporations; that on all Occasions, be it of electing Magistrates, Officers, *P——rl——m——nt* Men, or doing any thing of Concern to Government, they do carry themselves in such a manner, as not to suffer Factions, or ill affected Persons to grow up and get Ground among them; for the natural Consequence must be that at length, if such considerable corporated Parcels of the *Body Politick*, shall by degrees be corrupted with Men, who by contracting particular Interests and Credit of their Corporations against it; then of course Princes and *P——rl——m——ts* are constrained whether they will or no, to provide for a securing the Publick Interest by some extraordinary Courses.



Courses. And when they do it, 'tis not their Fault; that the usual Course is broken, but they are properly the Authors, who by their own Extravagancies first gave the Occasion, and pressed a Necessity upon them so to do. And truly in such a case, the best natur'd Princes in the World, if we consider them as Publick Persons, cannot avoid it, unless we suppose, what is absurd to conceive, that they will relinquish the ends of Government, and let all run into Confusion.

IS it in reason then to be imagined, that any Prince or State shou'd have less Wisdom and Foresight than every ordinary Animal, to provide for Self-Preservation by Laws, that may secure the Religion and Government, which the late excellent Parliament labour'd so industriously to do by bringing in a Bill to prevent *Occasional Conformity*, a nice distinction, a sort of Men have found out to destroy both Religion and Laws, that Men can now conform occasionally to ruin the Constitution, but cannot continue in the Communion of the Ch—— to preserve it. The fine Spinning of such *Politicks* as these, exceeds all that ever was done by all the fine Spinners in *Logick* or *Metaphysicks*; and 'tis so fine a Folly, that it wou'd crack an honest Man's Brains to consider it, or puzzle a wise Man how to distinguish it from gross Nonsense in Polity: And yet when it shall be told to our Posterity what a World a People such a fantastick Notion as this drew in to side with a strong Party in P——rl——nt, against the Interest of both Ch—— and Nation, under the Notion of being Friends to both, I am perswaded, it will be almost incredible.

SO that it is high time, and there is good reason to consider of a Law that may be a sure *Test* to discover  
such,

such, whose Principles are inconsistent with the present Establishment of Ch—— and People; for let the same Men who are now so zealous for *Moderation*, but turn the Tables, and remember what themselves did heretofore to the Ch—— for not engaging and conforming to their wild Fancies upon every Revolution of Government, and then let them and all Men consider, with what Front any one of them can condemn the prudent Designs of the last P——rl——nt, to prevent the like Confusions as have been in this Kingdom, for the future, and to throw out such squeamish Consciences from the Government, which are too narrow to swallow Oaths, and digest them as daily Food, tho they'll slip down glibly upon occasion; and there was a time when they cou'd swallow all manner of Oaths, and devour Widows Houses.

THIS they know well enough, but they have great need of *Moderate* Men at this time, such a H——se of C——m——ns they cou'd wish, and they almost reckon themselves sure of, tho they are in a peck of Troubles, lest some of them shou'd have a little too much of the Ch—— leven in them; but they are very confident, they have L——ds enough in the H——se of P——rs to do their business; and they reckon they have taken such care in El——s, as to trump up a major Vote in the C——m——ns to play a new Game again at the *old Sport*, and they have manag'd the matter so dexterously, as to print Lists of their Friends, who, I believe, wo'n't thank them for anticipating their Favours; but what gives them the greatest assurance of all, is my L——d T—— is their F——, upon which, said a sly P——by——an, I'll tell you a Story.

O N C E upon a time, as I remember, K. C—— had



a C——l Eel by the Tail, which then slipt into the Hands of our Party, and when we thought our selves sure of him, whip he was gone, and in a trice commenc'd, which was a wise part, and no trick of a changling to shift Principles like Shirts, and quit an unlucky Side in a Fright, at the noise of a new prevailing Party, with whom he stay'd, till he grew up to the size of a great States-Man, and made Hay in the Sun-shine, until the Common-Wealth was brought to bed of a strange kind of M——r in the House of Commons, a five hundred-headed Monarchy: So that now it was high time indeed to turn about to the right Point of the Compass, and get in there; this was no hard matter to be done by a Man of his dapper Conscience, and Dexterity that can dance thro' a Hoop, or that can be a Tumbler thro' Parties, or a small Fearer of Religions, and Touzer of Factions, a Pettifogger of Politicks, the very Wind-Mill and Weather-Cock of every Party. He, even he turned again to the Tents of the Wicked. For to go on with my Story, quoth the P——by ——n, no sooner had he done here, but he immediately tack'd about again, and got ashore on the Skirts of the old M——y, that is, he ran in as near as he cou'd at that time, and for his own sake resolved to be as true as he cou'd: To make my Tale short, he match'd his Family to the Daughter of a noble Lady. And if this be not true, may this Tale of mine never be told again, nor this Eel be roasted as the M——m——l was in the Streets of London; for truly it had never been told at all, if I thought any Man cou'd be so foolish and malicious, as to think my good L——T—— is meant in any part of the Story; but 'tis brought in only to shew how curiously Contraries do illustrate each other, and what Eels and Serpents some Men will appear to be, if their Qualities and Conditions be compared with the Excellencies of that noble P——r,

BUT

BUT let us look back into the Annals of the late Reign of P——by——ry, and there we shall find nothing but violent *Persecution*. Not a Word in those Days of *Toleration*, nay, not so much as to their Brethren the Jud——ts ; therefore let them all suppose the worst they can of Ch——m——n, past Experience tells them they had better have one Ch——m——n, than three or four up-start Insulters over them, to *play the Devil for God's Sake* in every Parish. The D——ff——rs are therefore to consider, that as the Ch—— of E—— greatest Jealousie is at the the Wh—— because their Aim is to destroy the Constitution with the Ch——. And that they cannot if they will please to lay aside all Animosities, give any *Umbrage* or Jealousie to the Ch—— if they will lay aside all Intrigues and Correspondence in Councils with their false Friends the Wh——

AND it ought to be consider'd, tho' the Ch—— of E—— Men be charg'd by some Modern *Scriblers*, as the Disturbers of the Peace and Union of the Nation, so much wish'd for by Her M——y, it is not their Faults, but the Fault of the Constitution, which has enjoyn'd such Doctrins and Things to be observed and taught, by reason the contrary Doctrins now in Fashion, were thought prejudicial to the Government, and consequently an Encroachment upon the Laws. But what I wou'd urge from hence is, that if the D——ff——rs can by Overt Acts of Behaviour, make it evident to the P——rl——nt, that they are in Heart alienated, and departed from those Doctrins, which render'd them obnoxious both to the Ch—— and Government, 'tis not impossible but the same P——rl——nt may find out an Expedient to reconcile both entirely into one common Interest.

BUT



BUT then they can never agree to *Divine Right*, either of Ch— or M—y; nay, they say, that the *Jesuits* and *Popish Clergy* never own'd *Monarchy* to be of *Divine Right*. Then I find the Ch— of E—d the best Subjects to Monarchical Government. But he that makes a Crown to have no other Foundation but particular Laws, ought first in a Monarchy to shew me, whence those particular Laws cou'd come, but from the Crown and him that first wore it. Law and Popular Consent came in afterwards; not to constitute, but to confirm and corroborate it on his Head. I find after long Observation and Experience of these Matters, 'tis among all our State *Hereticks* and Spurious *Politicians* an Error in *Fundamento*, which leads them to dispute with Crown'd Heads, and that Boldness prepares them to rebel; that they will needs suppose in the Original of Monarchy a Priority of Laws, to make it such as to Fact, the Histories of Nations in general do confute that vain *Hypothesis*, upon which all their Arguments are built; and do shew for the most part, that Laws about Monarchy came in after its *Institution*, to second it by the Peoples *confirmative Consent*: Not that this gave it any Authority, but their Assent to the Laws about it, was only a Signal of their Submission and Obedience to it. And as it was thus in the beginning of Monarchy, so as to the Reason of the Point, it holds much the more strongly against them in *Monarchies already constituted*; for there no Law can be supposed *Prior* to the Monarch, because they all flow from him, and cannot have Being without him. Therefore that Man's Allegiance stands upon very slippery and uncertain Terms, who concludes the Q——n and Her Rights as meer Creatures of some particular Laws of the

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Country,

Country, and publishes this Doctrine to the whole Kingdom as *Revolution Principles*, to begot in them mean Thoughts of Her Royal Right to the Crown of this Realm, which is naturally inherent in Her Blood and Family, and cannot in a true *English Political Sense*, be otherwise consider'd.

*BUT* say some, If the Doctrine of the Divine Right of Monarchy be true, then our Magna Charta is of no Use, our Laws are but Rules during the Q——ns Pleasure. Monarchy, if of Divine Right, cannot be bounded or limited by Human Laws; nay, what's more, cannot bind it self. All our Claims of Right, the Rights of the L——ds and C——ns, and of all People else, of Consequence must give way to the Interest, Will and Pleasure of the Crown; and the best Men must vote to deliver up all we have, not only when Reason of State, and the separate Interest of the Crown requires it, but when 'tis known the Will and Pleasure of the King wou'd have it so. For that must be to a Man of that Principle, the only Rule and Measure of Right and Justice.

Excellent State Logick is this! and were it my Aim to pervert the People, I wou'd chop it into a Thousand Niceties, as the School-Men do Divinity, for making such-like Inferences to intoxicate the Peoples Minds: For the Scripture makes Witchcraft near a-kin to Rebellion; they seldom part Company: And the Villany intended by such Arguments, is usually masqued and hid in ambiguous Phrases. What a-do is here made with the Word *Divine Right*! It may be remember'd the same was made use of to Purpose by the P——by——ns, to inflame the People into Rebellion. We wou'd fain forget all their past Intrigues; but it seems there is fresh Use of them, or else these things had not been boldly conjured up again.

If



If among Men of honest and fair Intentions towards the Q——n, it be said that the Q——n holds her Monarchy by a *Divine Right*, none but a mad Man, or a Man of Design, a Man whose business 'tis to catch at Words, and cramp them with Commentaries to his own Purpose ; a Man that can blow up *Mole-hills* to *Mountains* ; who carries a *Microscope* in his Pocket upon occasion to see every thing in *great* ; who, when he pleases, strains at *Gnats* in *State*, but can swallow *Camels*, when for his turn : None but such a Man would presently conclude, that such a *Divine Right* was meant, as excludes all Bounding or Limitation by human Laws ; such an one as leaves no Obligation from the Prince to the People. A Father hath a *Divine Right* to rule his Son, and a Master his Servant, else the Scripture had never made divine Injunctions, investing them with Right of absolute Power over them ; and yet the same Scripture also signifies, that notwithstanding those *Rights are Divine*, yet there are Obligations also upon the *Father* and *Master* to the *Son* and *Servant*. Such a paternal absolute Divine Right, it is the Kings and Q——ns of *England* have claimed and exercised over their Subjects, as that in all times *Lex concurrit*, the Laws have generally had their course for Preservation of all the Rights and Liberties of the People, as well as those of the Crown.

Now you see the *Fox uncased*. The Words *Divine Right of Monarchy* are no such *Bug-Bears* as we have been told ; and no doubt but both L——ds and C——ns will, that this kind of Discourse, as it is brought upon the Stage to serve some ill Ends, so 'tis most improperly timed, to bring it forth in the Reign of such a Q——n, whose Tenderness towards the Laws and Liberties of the People have been remar-

kable in all her Actions; beside her unprecedented Lenity and Kindness to the Wh——, the irreconcilable Enemies of G——t, because the very Constitution and natural Temper of that Faction renders them incompatible with Monarchy; yet none shall more kiss her, and in kissing, none more diminish her. Nor can there be imagined greater Enemies to all the rest of her People, not only because their Designs are spur'd on with a religious Zeal of Domination over their Fellow-Subjects; but because also their *Machinations* are restless, perpetually grasping after Power to get the Government into their Hands.

AND if ever this excellent Form be alter'd, it will be owing to that sort of Men, who have always made it their business to create Parties, and tell *Noses* in both H——s, so that they may destroy the Exercise, Use and publick Ends of *English* P——l——m——ts, in order to which, they constantly are imploy'd in the Intervals of Parliament to fit the Kingdom with Glamours against the Patriots of the Ch—— of E——d. This licentious Abuse of criminating the M——rs of P——rl——m——t, hath, by the same Faction which first began it, lately been carried to such a height, that were a Man reputed never so honest before, yet no sooner is he chosen a M——r of the H—— of C——ns, and sticks close to the Interest of the Ch—— establish'd, but he presently becomes a publick Enemy; and as such they brand him, and teeze him, and seek to tire him out; and this will never be otherwise, till the People see their Error at E——ns, in suffering Men of that implacable *Faction* which first poison'd the fair Stream of P——rl——m——ts, to creep into the H——se, and shelter themselves in acting their mischievous Designs under the Covert of Priviledge of P——rl——m——t and publick Good. I



I write not this, as if I meant to scandalize, or cast an *Odium* upon Privilege of P—rl—m—ts; but my Purpose here is only to note when, and how, the Abuse of that Parliamentary Power, and by what *Faction*, it was first made so extravagant, that no sooner can a M—b—r resolve to maintain the Rights and Constitution of Gov—nt in Ch— and St—, but immediately they fall upon the back of him, and by the popular Breath of Faction, endeavour to blow him up, which is both uncharitable and cruel: So that to be expos'd and shot at by all the Darts of Envy and Danger, what Man of Wisdom and Fortune, at this rate, will be willing to accept of the Trust of a M—r in P—rl—nt? or will be true and tight to the Business of the Nation? or will he not rather be tempted thro' Fear of that *Accusatory Faction*, to serve his Country but by halves? or perhaps, for Reward, betray his Trust, and sacrifice the Ch— with the Government, as some have too notoriously done of late, under the pretence of taking of the edge of P—by—ry, or making Friends of that Faction. But if they once quit their Constancy in this, or any other particular, they hazard the Interest both of Ch— and St—, and effectually diminish the Power of both, while they lay themselves liable to be slighted by the very Men they are Fools to, by such a servile Compliance.

'Tis, and ought ever to be an *Arcanum* kept as the *Jewels* are in the *Royal Cabinet*, to preserve the Ch— sacred from Violation and Invasion; for that draws a Reverence to the Throne it self, which shou'd be religiously fenced about, not only as a Safety to Her M—y, but as the Sanctuary of Her Government. So that if the D—rs rightly apprehend

hend the Improvement of their own Interest, they ought, as they have reason, to decline their Reflections on the Ch— being their worst Enemy by Principle, since they have the fairest Opportunity of making their Peace, by forsaking the secret, false Designs now carrying on by the Wh—— the Enemies as well of them as of the establish'd Ch—— they being always own'd a Party much more tolerable in the Constitution of the Government; and then there can be no Fear of that they call *Persecution*.

IF the case shall stand in the opening of this approaching Session, as it was in the ending of the last, it is probable we shall have a H——se of C——ns filled with Men of great Wisdom and Integrity, and who will meet together with Designs to carry on the Nations Business, and vindicate the Honour of those Members in the last, who carried on things so gloriously for the Establishment of the Ch—— of E—— tho' they were deprived of the Opportunity of effecting what they aim'd at, by the Designs of a busy Faction, who mortally hate them for the good they have done, and whose Triumph it wou'd be to transmit the Memory of them to Posterity with Ignominy.

T H E R E F O R E this next P——t will be exceedingly concern'd in Honour to vindicate those worthy Patriots of the last Session, who are represented in Print to the World, as a People that wou'd have ruin'd their Country by racking a Bill of Security to the Nation, that wou'd for the future have establish'd it upon a lasting *Basis* of Peace and Prosperity, both in Ch—— and St——. But the Enemies to both go about boasting concerning the H—— of C—— that they have a Party in that House who will obstruct ev'ry thing, that shall be concluded serviceable to the present



present Establishment of the Ch ——— which certainly is a Conspiracy of such a Magnitude, the Gunpowder Plot scarcely exceeds; especially if we consider what course hath been taken to spread Shams and Falsehoods over the whole Kingdom, so as to poyson Mens Minds, and render the Government and the best Patriots of their Country, the Scorn and Contempt of the Vulgar, and all this thro' the Artifice and Cunning of that implacable Party which I have so often mentioned.

THE generality of the late H ———se of C ——— were known to be Men of the best Quality, of Estates, and of the best Understandings. All their Fault was, in the Opinion of that Party, and therefore they endeavour'd to have them out in the last Elections, branded them with hard Names, and used a Thousand little Artifices, that they understood them and their Designs; and what the true Interest of the Ch ——— is, and that as they ever have been, so they still are tight and firm to hit and the Government; And that the great Interest of the Nobility, Gentry, and Commons of the Land, lies in being so. This they understand; besides, they are Men best acquainted, and most expert in the Management of P ——— r ——— tary Affairs, and therefore more likely to make Dispatch of them than new elected M ——— rs, if their Enemies the Wh ——— did not study always to impede them for other Ends than the Ease and Support of the Government. Let us therefore remember how it was with King Charles the First; it was the Cunning of the same F ——— n, having an aching Tooth at the Ch ——— and consequently a Design to alter the Gov ——— which they cou'd not well do without clamouring about Matters of Religion: And first, To work upon  
that

that by high, popular Complaints, such as must either bow the King to comply with them, and then it would be easie for them to pursue their wild Projects of Alteration in Ch—— and St—— or else it wou'd constrain him absolutely to deny them. For Twelve Years together the F—— lay at Lurch in City and Country, fretting and corroding in the Bowels of the Government, and collecting Matter of new Accusations against the King and the Ch—— both whom they used scurvily afterwards, for their Lenity and Kindness; what strange things they did, and to what Conclusion at length they came. From whence arises this sharp Instruction to all succeeding Ages, That while this *Faction* reigns upon the Face of the Earth, every Body ought to take heed of relying upon them in time of Necessity, forasmuch as woful Experience hath shewn us, at such a time they make it their Business to *ask* not to *give*, and never leave asking till they come to be Disposers of the Q—— n and K—— d—— m. This it is they wou'd now be at, and have fixed their Party for it all over the Nation, which made them scuffle so hard at the late El—— ns. So that it cannot be for the Q—— n or Nations Advantage to trust them at present, unless it were possible, the *Leopard shou'd change his Spots*, or the *Blackmore his Skin*; or that this F—— n which is now by its Leaders and Drivers made more extravagant than ever, shou'd change its Nature, and become mild on a sudden, and be fixed in a greater Honesty and Kindness to the Q—— n than ever they were to Her G—— d F—— r, U—— e or F—— r, or in truth, to the establish'd Government and Interest of the Ch——

—— *Credat Judæus Appella.*

*Non ego*——

BUT



BUT let us consider the natural Temper and Constitution of the Party, in respect of the Government. He understands little that seeth not P——sby——yr to the Bottom of all ; that Bottom wherein we have seen Embarking Covetous C——n, Broken T——ns, Discontented C——rs, Hypocritical C——ns, Mistaken Z——ts of both Sexes, Old Sinners, but Young Saints ; and their *pedling* Levites, whose Work it is, from House to House, to blow the Bel-lows round the Nation : All which imploy their Tal-ents to draw in many of the true hearted Gentry, tho' not into the same Opinion with them, in Religi-ous Matters, yet to side and Vote with them. And with these Charms they hold many publick-spirited Country Gentlemen ; so that to this Malign Ulcer of Wh—— and P——by——ry, 'tis most of the ill Humours of the Kingdom flow.

THERE the Leaders of the present F——n, be-  
ing fallen from their main Interest in the H——se,  
common Cunning, tells them, they must strike in  
with the Men of the C——t, to Build new For-  
tunes upon the Ruine of the Ch—— and Nation,  
if they mean to be Great and Govern ; which can-  
not be more readily done, than by becoming Ene-  
mies to the Ch—— Government, and great Stick-  
lers for *Moderation*, by introducing a Ch—— *Aristo-*  
*cracy* in the Room of it, which brings me to take No-  
tice of a Maxim held by those projecting Politicians,  
which is, that the Ch——, and the Power of P——  
rl——m——nts will fall together : 'Twere but vain  
to say much more, to shew the grand Probability of  
it, and of the Debasement or Ruin of this Monarchy,  
if the F——n can finish what they have projected.

WHY else have they printed and publish'd so many severe Reflections against the Ch——? Why have divers Transactions been solely imputed to them, and they alone been represented blame-worthy, if the Design were not to exasperate Mens Minds principally against Ch——m——n? Why are they so often slander'd, as if they drove on an Interest as Ch——m——n, prejudicial to the Rights and Interest of the People? What mean all these Suggestions, if they meant not to prepare them for Ruin, against the next Par——t, seeing they cou'd not effect it during the last? And why so great a Zeal against them among the Leaders of the F——n, who can own nothing of Religion, save what they take up for crafty Ends; but because they well know, there is no way to invade the Government, but by first removing Ch——m——n which seeing the late P——l——m——t their Defenders wou'd never suffer; This is the Reason why they have been so violent in their Endeavours to imbroid this ensuing P——l——m——t, with Divisions, to make it impossible for those worthy Patriots to do any more for the Publick; and so by taking away their Reputation, that they may not be able to defend themselves against the plotted Outcries of the People, to make the Ch—— and the Government fall, and sink under the Fury of the F——n both together.

FOR if this popular Storm fall, the Constitution must break, and then farewell to Liberties, Privileges, Peerage too; nor let any part of the L——ds, who are but Lovers of *Moderation*, flatter themselves, that they shall fare better than others; for it is impossible for them to hold any Share in Authority, more than those Lords did, who sare and acted against K——C——, when



when he was driven away by Tumults from *Westminster*. A sharp Precedent it is, sufficient to instruct us, and our Posterity, to judge, that no Security can be too great, when popular Clouds and Heats gather and melt in the Sky; and when there is a visible Storm ready to fall, both upon Ch—— and Government, as I have made appear, first for the Ch——; who can think otherwise, when the *Party* Treat her after such a manner? And to what end is this, if it be not to alienate her and all her Concerns from the Establishment? They well know, 'tis a little too dangerous for any Man to open his Mouth yet a while, against the Q——n or State; that was not ventur'd on, at first, by the bold Fellows of 41. that comes of Course, after the F——n hath been flush'd with baiting of the Ch——, their Design is to go on moderately at first, they will begin as their *Old Tutors* did formerly by Steps: They declared, that *they had no Intent to let loose the golden Reins of Discipline in the Church*; yet in a Turn or two of the Year, they were so extravagant as to destroy it, and introduce another; and then Hell broke loose against the St—— as well as the Ch——. There's so strict a Connexion and Dependence betwixt them, that if you part with the one, the other lies open to the next Assault, and you shall part with it also. Or if the least Diminution befall the Ch—— and Government; so much of Allay, will of necessary Consequence be given to the Power and Interest of Monarchy.

FOR these Reasons it will be the Ch——n's perpetual Interest to maintain the Ch—— entire and unmixt. Give the Wh—— but an Inch and they will soon take an Ell. The natural Genius of the

F——n is in Activity beyond the Jesuits, restless and proud as *Lucifer*; and in Hypocrisie, as compleat and zealous as a *Pharisee*. Whoever reads the Histories of Nations, where they have had any thing to do, will find this Character is true. And for Fidelity to Princes, I remember King *James*, in his *Basilicon Doron*; Believe me, saith he, *who have tried them, that you shall find more Faith among Highland Thieves and Robbers, than in this Faction.* They are true *Serpents*; for if they can but get their Head into the Ch——, they will soon wind their whole Bodies into the best Share of Ecclesiastical Authority; and what the Ch—— loses, the Crown loses, whenever the P——by——ns, and their Patrons the Wh——, shall please to join Resolutions to take it from them. There are some understand this so well, they think it worth their while to spend all their Days, and half their Nights, to bring their F——n — k Designs about.

AND what K — Ch —— the first, said, about Holy Leagues, may properly enough be apply'd here, *That, saith he, which makes such Confederations, by way of solemn Leagues and Covenants, is the more to be suspected; that they are the common Road used in all factious Perturbations of the Church or State, where Formalities of extraordinary Zeal and Piety are never more studied and elaborate, than when Politicians agitate most desperate Designs, against all that is settled or sacred in Religion or Laws; which by such Skreens are cunningly, yet forcibly wrested by secret Steps, and less sensible Degrees, from their known Rule and wonted Practice, to comply with the Humours of those Men, who aim to subdue all to their own Will and Power, under the Disguises of Holy Combinations. Wisdom and Truth,*  
greater



greater than this, or more Divine, never was utter'd by any Prince since the Days of *Solomon*; and it ought to be for ever written in the Hearts of Subjects; because we can seal to it, upon the sad Experience we had in the late *Civil Wars*, to the utter Ruin of all religious Profession, which Men ought to take Care, by Sincerity and Integrity of Life, to hold up in the height of Reputation, as the most sacred Thing in the World.

OTHERWISE, what we may expect of the Pretences and Disguises of the most sanctimonious Combinations, the same King tells us in the following words: *They are Cords and Wythes will hold Mens Consciences no longer than Force attends and twistes them; for every Man soon grows his own Pope, and easily absolves himself of those Ties, which neither the Command of God's Word, nor the Laws of the Land, but only the Subtilty and Terror of a Party, casts upon him, indeed, such illegal ways, seldom or never intend the engaging of Men, more to Duties, but only to Parties; therefore, 'tis not regarded, how they keep their Covenants in Point of Piety pretended, provided they adhere firmly to the Party and Design intended. The Imposers of such a League, will admit of any Mens Senses of it, though divers or contrary, with any Salvoes, Cautions and Reservations, so as they cross not their chief Design against the Church and the King.*

THERE are many, yet living, who can witness to the Truth of it, that they had no sooner involved the several *Parliamentary Parties* in the Guilt of that *Covenant*; but they all fasten'd several Senses and Constructions upon it, such as might best suit with the several Ends and Designs of their particular *Parties*: They, like *Samson's Foxes*, had their Heads looking many

ny ways, but were tied together by their Tails : Had one common Interest, which tied them fast to each other, in Agreement for the Destruction of the King and the Church ; they easily absolved one another, and each Man himself from the seeming Obligations of the *Covenant* to the Ch—— and Government, as fast as their particular Occasions called them off to other Resolutions.

AND we may see, at this Day, *Gebal*, and *Ammon*, and *Amalek*, a Legion of Sectaries, like those *Locusts* of the last Age, swarming among us, and joyning Heads and Purles, to bring about their Design of Establishing a new Frame of Government, which God knows what it will be yet, tho' they cry up nought but *Moderation* in the Ch——, and Peace in the *Commonwealth* ; and the Truth is, that the Ch—— and *Commonwealth* are so linked together, that the Peace of the one doth redound to the other ; for as the Secretaries of Nature observe, that the *Marygold* opens with the *Sun*, and shuts with the *Shade* ; even so, when the Sun-beams of Peace shine upon the *Commonwealth*, then by the Reflection of those Beams, the Church dilates, and spreads it self. And yet some Fanatick Sectaries there are among us, who have evil Will at *Dion* ; and being Men of implacable Tempers, foment Divisions in the State, not caring, with *Micah* their good Master, how much they rend and tear the Ch——'s Garments, so their own may be whole. These in the Exuberancy of their mis-grounded and mis-guided Zeal, broach new Doctrines, inconsistent with every thing, but the Anarchy they aim at.

AND now not a few whom the Ch—— find to be a designing Party, make it their whole Business to  
In.



Invent, Print and Disperse Lyes and Forgeries; and this they do as confidently, and as impudently, as if they were informed by that lying Spirit, which enter'd as a Voluntier into *Ahab's* Prophets. So that by lying and raising false Rumours, they beget Jealousies and Fears in the People; that so they may foment the Difference, and create Misunderstandings in the next P — r — l — m — t: So as according to their Calculations of 41, may bring the Nation into Confusion again. For since the Reformation the Ch — of E — — — d has enjoy'd a continued Series of perfect Peace, otherwise than what was molested by that F — — s Party in the late *Civil Wars*. Till when the People of this Nation had not seen their Churches and Houses flaming over their Heads, had never heard the fearful Cracks of murdering Princes, with the confused Cries of Men-killing, and encouraging to kill, with the hideous shrieking of Women and Children.

TILL then, they had not seen tender Babes snatch'd from the Breasts of their Mothers, or ript out of their Wombs; till then they had never seen Men and Beasts lying together, wallowing in their Gore, and the ghastly Visages of Death deform'd with Wounds; the impotent Wife hanging about her arm'd Husband, ambitious to dye with him, with whom she cou'd no longer live.

TILL then, they had not seen the amazed Runnings to and fro of such as wou'd fain have escap'd, if they had known how; the rifling of Houses for Spoil, and every Villain posting with his Load, and ready to cut each others Throats for the Booty they had got.

LET us look round and see the Christian World in an Uproar, and in Arms, nay, a considerable Part thereof

thereof in Desolation ; as *Poland*, *Savoy*, *Alsace* and several brave Towns laid in Ashes, whilst *Britain*, like the Center, stands unmov'd ; and 'tis hard to say, whether other Nations more envy or admire us. But some Head-strong, Brain-sick Sectary, will say, perhaps, Why all this Noise about *Peace*, seeing we already enjoy it ? I wish we did as we ought to do ; but it looks with an ill Face, and the most flourishing Cities and Countries have their Periods, as *Zenophon* truly observes in his Panygyrical Oration of *Agésilas*, that there never was any State, be it *Monarchy*, *Aristocracy*, *Democracy*, or other kind of Government, but at one time or other, it was overthrown, and came to an end, either thro' *Invasion* from abroad, or *Sedition* at home.

BUT methinks we sleep too much in our own Security ; and I can give no other reason for this Security, Confidence and Contempt, but that remarkable Observation of *Livy* in the Fifth of his Decads, where he says, *Urgentibus Republicam fatis, Salutares Dei & hominum admonitiones spernuntur*. But may that never be true of us, which *Demades* once objected to the *Athenians* by way of Reproach, That they wou'd never vouchsafe to treat, or hear of *Union*, but in *Mourning Gowns* ; that was, after the Loss of their Friends and Fortunes.

AND forasmuch as the principal Pillars and Security of this Nation's Peace are the Q——n and P——m———t, we ought heartily to pray, that the Deliberations and Determinations of the next Session, tend to the Honour of Her M——j——y, and the Peace and Prosperity of this Ch—— and St——. Now upon what Terms the Peace of the Ch—— stands at this day, I am not able to declare : Yet what Man of Judgment



Judgment and Honesty, doth not see, and grieve to see it so shaken and shatter'd as it is? St. Basil taking into serious Consideration the State of the Ch — in his time, cries out, *Cui comparavimus?* To what shall we liken the present State of the Ch —? and he answers, *Prælio navali, quod ex veteri odio conflatum, adeo processit, ut ira immedicabilis, & utraq; pars ruinam meditetur.* It is, saith he, like to a Sea Fight, caus'd by an old Grudge, is gone so far, that their Wrath cannot be appeas'd; and either Side meditates nothing but Ruin.

P O N E simul, saith the same Father, *quod densa Caligo, turbo vehemens, procella immensa, hostium & amicorum nullum discrimen, symbola ignota, quam seditionem invidia, & ambitio fecerunt.* Add, saith he, that there is withal, a gross Mist, a vehement Whirlwind, a huge Storm, no discerning between Friends and Foes, the Colours cannot be distinguish'd, which Sedition has rais'd by Envy and Ambition. *Fundamentum doctrine, & munimentum disciplina convulsus est.* All the Bounds of our Fore-Fathers are transgress'd. The Foundation of Doctrin and Fortification of Discipline, is pluck'd up. *Per excessum aut defectum, rectum Pietatis dogma transiliunt, alii ad Judaismum alii ad Paganismum; nec divina Scriptura, nec Apostolica traditio litem dirimit, unus amicitiae modus ad gratiam loqui, & inimicitiae sufficiens causa opinionibus dissentire.* Hinc, *rerum novatoribus multa copia ad Seditionem.* That is, by Excess or Defect, the right Determination of Piety is skipt over by some to Judaism, by others to Paganism; neither the Scripture which is divine, nor apostolical Tradition, can end the Strife: The only means of Friendship is to speak *Placentia*; and it is a sufficient Cause of Enmity to differ in Opinions.

nions. Every one is a Divine, and hence Innovators have Matter enough for Sedition. And they take upon them the Over-sight of the Ch ——— who never had any other Imposition of Hands but what they laid upon themselves. This is the History, which *St. Basil* writes of the State of the Ch ——— in his time : And whether it be not a Prophecie, and that Prophecie fulfilled in our times, I leave the Reader to judge.

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THE

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## THE

*Ch* of *En* and *B* t*In Effigie, &c.*

**I** Come; but come with trembling, lest  
 ( I prove  
 The unequal Match of *Semele* and *Jove*.  
 As she was too obscure, and he too bright,  
 My Theme's too heavy, and my Muse too  
 ( light.

And whilst like *Midas*, I presume to sit  
 In wise *Apollo's* Chair, without his Wit,  
 Is it not just t' expect, that he who dares  
 Mount above *Midas*, shou'd wear longer Ears.  
 May I not fear *Patroclus* Fate, and feel  
 The dangerous Honour of *Achilles* Steel,  
 Just like that busy Youth, whose daring Pride  
 Found none but *Titan*, *Titan's* Coach to guide?

Oh for a *Jeremy* to sing our Woe!  
 From whom such *Tragick Rhetorick* might flow,

As wou'd become our sinking Ch——, and (drefs  
 Our Sorrows with a dismal *Gaudinefs*.  
 See, hov'ring Judgments, which will  
 ( surely fall }  
 On *Albion's* State, and crush the Heads of all }  
 Who funk our holy Ch—— M——l  
 Over her Ashes to lament her full,  
 Wou'd gorge and overcome the greatest Soul.  
 The trivial Off'rings of our dubling Eyes  
 Are but fair Libels at fuch Obfequies.  
 When Grief bleeds inward, not to Sense, 'tis  
 ( deep,  
 We've loft fo much, that 'twere a Sin to weep:  
 The wretched Bankrupt counts not up his  
 ( Sums,  
 When his inevitable Ruin comes.  
 Our Lofs, if finite, when we can compute,  
 But that strikes fpeechlefs, which is paff Re-  
 ( cruit.  
 We're funk to Sense, and on the Ruin gaze,  
 As on a curled *Comet's* fiery Blaze.  
 And Earthquakes fright us, when the teeming  
 ( Earth  
 Rends up her Bowels for a fatal Birth,  
 As Inundations feize our trembling Eyes,  
 Whofe rouling Billows over Kingdoms rife.  
 Alafs !



Alas! Our Ruins are cast up, and all  
 Our Dooms are sign'd in a M——l :  
 The mangled Ch——, on the sad Pile is laid,  
 And all her Beauties in the Flame display'd,  
 Hers now is *Albion's* Epedemick Tomb,  
 Her Sacrifice, a numerous *Hecatomb* ;  
*November's* Powder Plot's out-done, and worse,  
*September* now compleats the Nation's Curse :  
 Our Liberties, Laws and Religion, all  
 Lie crush'd, and moulding in this dismal Fall.

Such was the *Bedlam* J——y, such the C——t,  
 That made the Churches cause the Rabbles  
 (Sport,  
 While all the Mob, as the old *Jews* did cry  
 For Justice, which was nought but *Crucifie* ;  
 So that this martyr'd Book will henceforth be  
 The Ch—— of *E——d's* best Apology.

Sure no fond Story in *Romance* did treat  
 Of such a wild *Eutopian* Judgment Seat ;  
 At whose dire black Degrees we wondring  
 (stand,  
 As some pale Ghost's dim taper, and cold Hand,  
 Did waft us thro' the Shades until we come  
 To see some strange fantastick faairy Doom,  
 While

While slumbring we invoke the Morning's  
 ( Light,  
 To Chase the Legend Vision from our Sight.

High in this Dream, in this Tribunal Seat,  
 S——l sits with *Hydra's* at his Feet ;  
 One whom the Genuin Bar does seldom see,  
 Whose nauseous Tongue scarce boasts a seven  
 ( Years Fee ;  
 Whose Conscience wears a Face for ev'ry Dress,  
 Religion justifies Ungodliness.

A fordid Wh——g's, a *Tyger* without Faith,  
 Whose guilty Soul, no Fence nor Safety hath :  
 But tho' stung Conscience presses to be secure,  
 And wou'd be wary when she can't be sure.  
 Yet oft she most Encounters, what she flies.  
 And all her Ruin in her Refuge lies ;  
 While *Albion* naked to weakest Eyes,  
 Resigns her ablest Guard, the *Whigs* Disguise ;  
 Whose Pow'r, like Men, in Ambush still hath  
 ( been,  
 Not from their Strength, but cause their  
 ( Strength's unseen :  
 Yet shall she from her Murd'ers Use and Reign,  
 Tho' burnt, from *Phoenix* Cinders bud again.

They



They whose thick Vows, exalted Hearts  
 ( and Eyes,  
 Mount in the Air to meet the moving Skies,  
 Will now no longer forge their Hate and Spleen,  
 Nor by Elusions steer their Course again:  
 Nor prize the Shame, rais'd from a former Sin,  
 At the sad Rate of wading further in.  
 But haste Returns, as vigorous as Mistake,  
 Which makes them hate the Dream, the more  
 (they wake;  
 Like a drie Comet mounted in the Air,  
 Which on Mankind rains Plagues and mortal  
 (Care.

They find this hot Impatience of their own,  
 Does by its Embers, warm and light the Throne,  
 Like him who rais'd his Gods adored Head,  
 To make his own Blaspheme it in the stead.  
 Hence *Moderation*, Chains and Shackles throws,  
 As not what we agree, but they impose;  
 Gilding the piercing'st Flames, with specious  
 (Smoak,  
 As if we did consent to wear their Yoke,  
 While they wou'd persecute, yet crying *save*,  
 Intomb the Nation in the Churches Grave.

Where

( do  
 Where shall they build their Plea, who at once  
 Destroy the best of Churches at a Blow ?  
 Who supple Laws, and gage them to their Wills,  
 Not to support their *Rights*, but strengthens Ills;  
 Whence poorly conscious of their ticklish Sway,  
 They sweat to husband and improve the Day;  
 Working to steer their base Designs about,  
 E'er the next *Sessions* strike their Title out :  
 For who bids most, buys Mercenary Throats,  
 And reaps a plenteous Harvest by their Votes.  
 Then share the Ch—— to bear the Fleece away,  
 Not as their *Orphan-wards*, but happier Prey.  
 Place and Preferment pass their Market Curse,  
 Not to the worthiest Men, but longest *Purse*.  
*Electors* Vote, by a Politick Scale,  
 Make Patriots not their Choice, but their In-  
 ( tail :  
 Forsake or hold their Stations with the Tyde,  
*Ruin*, or *ruined* as Factions guide.

( Spite,  
 Yet these Inchoachments they repay with  
 And check the Ch——men of their Native  
 ( Right.

But



But shou'd this Sea, these Winds, conduct their

( Threats  
To th' awful Palace where Great Neptune sits.

Shou'd their swell'd Surges make his Trident

( Groan,

And dash their foaming Billows 'gainst his

( Throne.

Then might we all their wild Distractions see,

Nor Phrensy less than Hellish *Anarchy* ;

But like that fatal inauspicious Day,

When all the less and larger Birds of Prey,

Conspir'd to force the *Eagle* from her Throne,

Because her Eyes were clearer than their own.

The injur'd *Eagle* pent in this Distress,

When Reason nothing cou'd, and Force cou'd

( less ;

Arms all her active Plumes with swiftest

( Spring,

Darts thro' their Ranks, and saves her self by

( Wing :

But *Eagles* they are well when freed from Rape,

And need no Satisfaction, but th' Escape.

Review the Sun, with undishonour'd Eye,

And Build again their Towering Nests as high.

But the afflicted Ruill, whose Penance lies  
Amidst the Flames must Stories Martyr rise.

F

What

What hardy Plume dares Register her Cares,  
 When Sov'raignty protects not her Affairs ?  
 But lets her, at the Bar of *Faction* stand  
 For some rash *Korah's* foul unhallow'd Hand,  
 Who burns her Virgin Truths, and raises  
 (Smoke,  
 Not to appease the Deity, but Choak ;  
 While the revolted *Cassocks* plume their Darts  
 With crooked Sophistry's perverted Arts ;  
 To Reason down Ch—Faith, with studied  
 (Pow'r,  
 And drown Old Truth in a Confederate  
 (Show'r.

To highten these, when some, whose no-  
 (bler Name,  
 In her declining *Banners*, Arms their Fame ;  
 Whom yet ignoble *Envy* bent awry,  
 Or faint Devotion cool'd t' Indifferency ;  
 Conspir'd the Ch—'s *Ruin*, while her Weights  
 Took Ballance from her Cause, not from their  
 (Hears.  
 She pois'd their Calumny by ponderous Good,  
 Her sole, and yet unconquer'd Reasons stood,  
 When warmer Onsets, like the searching  
 (Plows,  
 Tills deeper Scars on Nature's yielding Brows ;  
 Where



Where ~~what~~ is sown, a *Cross* springs up a *Sheaf*,  
 To *Harvest Virtue* thro' the furrow *Grief*.  
 Her *Glorious own Record*, gives this *Prefage*,  
 Which next to hallow'd *Writ*, and sacred *Page*,  
 Shall busie pious *Wonders*, and abide  
 To *Christian Pilgrimage*, a second *Guide*;  
 Which shall then reconcile th' eternal *Hate*,  
 'Twixt simple *Piety*, and a divided *State*;  
 Shall fix a Stable Ch——, whose secure  
 (Chance,  
 Shall steady sit, or by her Fall, advance.

Is not old *Beldame Nature*, truly said  
 T' advance her *Heels*, and stand upon her  
 (Head.  
 Does not the J——ge, and Law too, for a  
 (Need,  
 The *Stirrup* hold, while *Faction* mounts the  
 (Steed?  
 Is not *Religion Providence* besides,  
 Us'd as a *Lacqy*, while the *Devil* rides:  
 Sure all things thus into *Confusion* hurl'd,  
 Make tho' an *Universe*, yet not a *World*.  
 Hence we've a Ch——, that's not our *Choice*,  
 (but *Fate*,  
 Since it is rul'd by *Interest of State*.

How to their *Haven* shall Ch— Pilots  
 ( steer,  
 'Twixt the Wh—g Statesman, and the P—  
 ( sb—t—r ?  
 Plac'd in the Confines of two *Shipwracks*;  
 ( Thus  
 The *Greeks* are seated 'twixt the *Turks* and us;  
 Whom did *Byzantium* free, *Rome* wou'd Con—  
 ( demn;  
 And freed from *Rome*, they are enslav'd by  
 ( them;  
 So plac'd betwixt a *Precipice* and *Wolf*,  
 There *Pop'ry* stands, here the *Geneva* Gulf;  
 What with the rising, and the setting *Sun*,  
 By those we're hated, and by these undone.

And what can we expect, our *Lot* being  
 ( gone,  
 But that a Hell, from Heav'n, shou'd tumble  
 ( down  
 On this our sinful *Sodom*, unless we  
 Are damn'd, yet worse, to an Impunity;  
 How does our *Delos*, which so lately lay  
 Unmov'd, lie floating in a troubled Sea?  
 And can we hope to Anchor, who discern  
 Nought but wild Tempests, ruling at the Stern,

Whilst



Whilst *Pluto's* Rival, with his *Saints* by's side,  
 Drawn by the Spir't of *Avarice* and *Pride*;  
 Being fairly seated in the Chair of *Scorn*,  
 Sits Brewing *Tears*, for *Infants*, yet unborn:  
 Vast Stocks of *Mis'ry*, which his *Guardian*  
 ( *Rage*,  
 Does Husband, for them, 'till they come at  
 ( *Age*.

When future times, shall look what  
 ( *Plagues* besel  
*Ægypt*, and us, by way of *Parallel*;  
 They'll find, at once, presented to their View,  
 The *Frogs* and *Lice*, we our D—ff—nt—rs  
 ( too;  
 Only this Signal Difference will be known,  
 'Twixt those *Ægyptian* Judgments, and our  
 ( own:  
 Those were God's Armies; but th' Effect doth  
 ( tell,  
 That these our *Vermin*, are the Host of Hell.

*Pausanias*, and *Herostratus*, will look  
 Like Pigmy Swimmers, writ in Time's *Black*  
 ( *Book*.  
 The *Spanish* Fleet, and Powder Plot, will lack  
 Their usual Mentions, in our *Almanack*:  
 Nay,

Nay, which is more, *Alaricus*, his Name,  
Will scarce be read, amidst the Works of Fame,  
When this shall be remember'd to our Shame.

But what can *Israel* find no other way, (See.  
To their wish'd *Land*, than thro' this dang'rous  
Must God have his dreading Fire and Cloud,  
And be the Guide to this outrageous Crowd ?  
Shall the Black Conclave counterfeit his Hand,  
And superscribe their Guilt, by a *Command* ?  
Doth th' ugly Fiend usurp a Saint like Grace,  
And *Holy Water* wash the Devil's Face.  
Shall *Dagon's* Temple, the mock'd *Ark* inclose ?  
Can *Esaú's* Hands agree with *Jacob's* Voice ?  
Must *Moleck's* Fire, now on the Altar burn,  
And *Able's* Blood to Expiation turn ?  
Is Righteousness so lewd a Bawd ? And can  
The Bibles Lover, serve the *Alcoran* ?  
Thus when Hell's meant, Religion's bid to  
( Shine,

As *Faux* his *Lanthorn*, Lights him to his *Mine* :  
Tho' the soft Hours, a while in Pleasures fly,  
And conq'ring *Faction*, sings her *Lull-a-bie*.  
The Guilt, at Length, in Fury she' ll inroul  
With barbed Arrows, on the Factious Soul.  
For if just Providence reprieve the Fate,  
The Judgment will be deeper, tho' 't be late :  
And



And after times, shall feel the Curse enhanc'd,  
 By how much they've the Tyrant Sin ad-  
 (vanc'd.

Mean time (Blest Ashes!) each Religious  
 (Eye  
 Shall pay their Tribute to thy Memory;  
 Thy Aromatick Name, shall feast our Sense,  
 'Bove Balmy Spicknard's fragrant Redolence;  
 Whilst on thy loathsome J——y, ever dwell,  
 The P——x, the Pl——e, and rotten Ulcer  
 (swell.  
 For this base Crime, transacted out of Spite  
 To Church and State, inverteth ev'ry Right,  
 And makes Hell Fire shine like Religion  
 (Bright.

*F I N I S.*

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